"FLAT EARTH" LIES ABOUT QURAN

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In the Name of Allah The Compassionate and Merciful

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In the Name of Allah the Compassionate, The Merciful

Introduction

If it weren't for this all-around evangelist, I wouldn't have learned about the controversy surrounding the claim that the Quran states the Earth is flat, which contradicts the scientifically established fact that it's spherical. My evangelist friend's main calling was preaching and making bids to convert the minds of the whole world, against Quran, the person of Messenger of Allah ﷺ while advocacy took a backseat. He appeared to be successful in that. He had a wide circle of friends among both Hindu and Muslim lawyers and he was well-respected. His talks were largely critical of Islam, targeting the Quran, the Prophet Muhammad ﷺ , and Islamic practices. All the time he talked and boasted about Biblical prophecies from the Old Testament. He viewed Muslims as victims of both Islam and its scholars. My evangelist friend was compulsively obsessed with Islam. This evangelist exuded confidence, with a calm, emotionless demeanor and a carefully controlled voice. He never raised it, which earned him respect in the court and beyond. His calmness was contagious. He was very posh in his demeanor. It was through this evangelist friend that I first came to know that

Quran claims that the Earth is flat along with many other questions. He lent me a book that thoroughly examined the Quran's alleged fallacies, written to make a strong initial impact and appeal to the common sense of readers. The book argued that the story of Meraj was borrowed from the Zind Avesta, the holy book of the Parsis. It also questioned the depiction of paradise in the Quran, suggesting that the imagery was designed to attract desert-dwelling Bedouins, exploiting the scarcity of food water, vegetation and harsh condition of life in their environment. The book pointed out specious contradictions in the Quran in great detail.

I found myself with no one to ask for answers. The maulanas, molvis, and members of the Tablighi Jamaat and Jamaat-e-Islami I knew either shrugged me off or gave me the cold shoulder. It was disappointing to see how insincere they all were. Back then, there wasn't much useful information online defending the Quran. Instead, there was a flood of anti-Islam propaganda that either went unchallenged or was poorly addressed, which only added to the confusion. Thankfully, by the grace of Allah Subhanahu Taala, things are getting better now.

My perspective on this topic is grounded in a straightforward, layman's approach, as the arguments resonate with my common sense, reason, and conscience. I believe this perspective should also connect with the reason and conscience of any unbiased individual of ordinary

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prudence. I have intentionally steered clear of the complex and detailed analyses provided by our expert scholars of the Quran. Instead, I have chosen to focus on demonstrating, in clear and simple terms, that the claims made by propagandists—that the Quran states the Earth is flat—are unfounded. My aim is to present this argument in a way that is accessible and rooted in common sense, appealing to reason and conscience. I decided it would be best to focus my presentation on debunking the false claim made by some propagandists that the Quran states the Earth is flat. Regardless of whether the Quran mentions the Earth's roundness, I have intentionally excluded all related content from this discussion, as I plan to address it in a separate book, In Sha Allah. I believe that covering too many topics at once could lead to confusion for some readers. I intended to keep this book as small as possible focused on one topic.

It is important to note that in my personal experiences with religious activists, as well as on social media, I have observed that they often hide their true religious affiliations while engaging in debates or criticisms of their opponents. Many of them seem to present themselves as atheists or agnostics. In one instance, I encountered a professional who had a team of Muslim subordinates who frequently challenged them with questions about their beliefs regarding Allah Subhanahu Ta'ala and the Messenger of Allah

ﷺ . He would often emphasize his stance by repeatedly stating, "I don't believe in any religion." The junior Muslim lawyers lured me to his chamber to engage in a debate with him. At that time, I lacked the maturity and training necessary for such discussions. It seemed he had prepared a comprehensive list of questions and responses for anticipated answers. I chose not to argue with him, as doing so could have jeopardized my safety and security in the court, given that these Muslim lawyers from Bihar, Mewat, and Uttar Pradesh exhibited deeply anti-Semitic and regionalist tendencies. They were openly hostile towards Kolkata and Bengali individuals. These same lawyers would label me as a "Katter Mullah" among the Hindu lawyers. I perceived them as more dangerous and harmful to me than the average communal Hindus. I made it clear to them in front of their senior that I am not a representative or guardian of Islam and Muslims, and I left the chamber in a huff. I also refrained from debating with my evangelist friend, even when I felt I could gain the upper hand, primarily because he was a part-time humanitarian worker—kind and harmless, and above regional, caste, or linguistic biases. Eventually, I discovered that the senior advocate was a neo-Buddhist. I have had several real encounters with individuals posing as atheists, along with countless interactions on social media, particularly on Twitter.

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And my success is only by Allah.
There is no power and no strength except by Allah.
that people living in glass houses shouldn't throw stones on others. I thought mere rebuttal of the lies of propagandists wouldn't be enough. It would be necessary to thoroughly debunk their own ridiculous ideology pertaining to cosmology and also include chapters to strengthen the faith of victims of propaganda in the Quran.

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Chapter 1

The Quran Facts

Eminent Scholars of Quran say Quran serves as a guide for humanity, showcasing the signs of Allah Subhanahu Taala rather than functioning as a textbook for math or science. It doesn't pass judgment on scientific theories or hypotheses. After examining the debates surrounding the claim that the Quran suggests the Earth is flat, I've concluded that both sides are based on a flawed assumption. The arguments alleging Quran making ignorant claims deliberately ignore the essence, background, context and circumstances surrounding the verses in question. Any reasonable person would expect cogent evidence to support the claims made by propagandists without leaving room for any doubt. A closer look at the arguments of Quran bashers reveal that they aren't interested in clearing up their misconceptions about the verses. They are hell bent to misunderstand rather understand the facts. They constantly push themselves to concoct new arguments based on the same flawed premises. They are bashers. They are fanatics who only acknowledge what aligns with their views and ignore everything else. They resemble figures like Abu Jehal and Abu Lahab and the likes of them. The anti Quran propagandists seem to have forgotten the fact

Understanding Metaphors.

The Sun sets in the East.
Everybody uses these words from a child to philosophers to scientists, theists or atheists.
Does the Sun really set?
According to the dictionary meaning "setting of Sun is its apparent descent below the horizon. Does the Sun really descend behind the horizon? Even Nasa uses this metaphor of setting. The same thing said on NASA website then are they fools too that they made this scandal on their site or they were only contemplating it

https://www.nasa.gov/mu…/imagegallery/image_feature_347.html

"On May 19, 2005, NASA's Mars Exploration Rover Spirit captured this stunning view as the Sun sank below the rim of Gusev crater on Mars."
The Quran also uses such metaphors in similar fashion.
There is also a Hadith in which the Prophet Muhammad ﷺ is reported to have said to one of his companions:
قَالَ . أَعْلَمُ وَرَسُولُهُ اللهُ قُلْتُ ".هَذِهِ تَغْرُبُ أَيْنَ تَدْرِي "هَلْ فَقَالَ حَامِيَةٍ عَيْنٍ فِي تَغْرُبُ "فَإِنَّهَا ".حَامِيَةٍ عَيْنٍ فِي تَغْرُبُ "فَإِنَّهَا "
"Do you know where it [sun] sets?" The companion [Abu Dharr] replied, "Allah and His Messenger know best." He ﷺ responded, "Indeed, it sets in a hot spring."

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(Abu Dawud 4002)
Does this mean the enormous sun sets and sinks into a muddy or hot spring like a heavy ball in water? Let's see how Muslim scholars of Quran and Hadith commentaries explained these texts.

Explanation of Qur'an's Verse

Simply explained, Dhul-Qarnayn reached the earth's western end. When he saw the sun setting, the last thing it disappeared behind—visibly—was a muddy spring. It didn't vanish behind a mountain or plain, but behind a muddy spring. The verse does not imply the sun literally "sank" into such a spring! Propagandists also make above Quranic verses but of joke. They say look how Quran says that the Sun sinks in muddy water.
Our scholar explains the above verse as: Dhul-Qarnayn reached the earth's western end. When he saw the sun setting, the last thing it disappeared behind—visibly—was a muddy spring. It didn't vanish behind a mountain or plain, but behind a muddy spring. The verse does not imply the sun literally "sank" into such a spring! just as a sailor at sea sees the sun disappear into the water because Dhul-Qarnayn had reached the edge of the inhabited world and found a muddy spring beyond which there was no one [i.e. no people lived beyond that point.
Now suppose if I tell you I saw the moon hiding behind the 42 which is the tallest building in Kolkata and then rising above it or that I could

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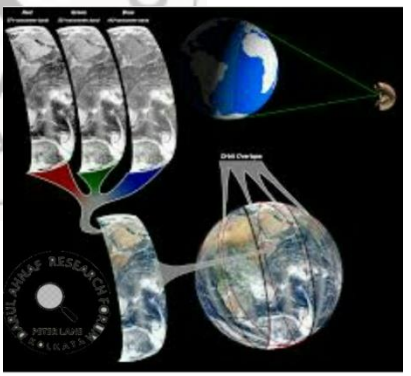
not see the Eid moon because it was behind the tall buildings.

Would you make fun of me alleging that I have made an unscientific claim or that I have made a false statement? Nobody would? You already know what I meant. There is a common denominator between the verses about the setting of the Sun and the verses which speaks about the flatness of Earth's surface with slight differences. Consider this verse: "Then, when he came to the setting of the sun, he found it setting into a muddy spring. And he found near it a people."

(Qur'an 18:86)

And the following verses, allegedly flat Earth verses of the holy Quran with the slight difference i. e that visually the Earth is not only flat but we deal with its flatness and make good and big uses of its flatness and the verses speaks about these two thing viz visual and utility and ultimately the bounties of Allah Subhanahu Ta'ala for which mankind must be thankful to the Creator and great Designer and worship him alone and worshipping Allah azwajal in the way he commands through his Messenger is the greatest of all deeds.



A composite image of Earth captured by instruments aboard NASA's Suomi National Polar-orbiting Partnership satellite, 2012.

Now let us consider the verses of the holy Quran one by one which are subject of attack by anti-Islam propagandists.

Surah Al-Ghashia Surah Number 88 Verses: 18 - 22. Emphasis on verse 22.

Do (these unbelievers) not observe the camels: how they were created (18) And the sky: how it was raised high? (19) And the mountains: how they were fixed? (20) And the earth: how it was spread out (21) So render good counsel, for you are simply required to counsel, (22) and are not invested with the authority to compel them. (23)

Surah Baqra. Surah number 2 verses 1-22 Emphasis on verse 2

O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ˹of Him˺.

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˹He is the One˺ Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah ˹in worship˺.

Qur'an Surah Al-Hijr: Surah Number 15 Verse number 19. Emphasis on first line:

He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it we produced diverse pairs of plants each separate from the others.

Surah Taha Surah Number 20 verses 53-54

"He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others.(53)

Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding. (54)

In the first place it is the unanimous opinion of the overwhelming majority of eminent scholars of Quran that the above verses are not about the shape of the planet Earth thereby as a natural corollary the verses do not say that the Earth is flat. Otherwise, this should rather suffice for us because their opinions are based on sound reason and proof from Quran itself.

No man of ordinary prudence irrespective of his faith on bare reading of above verses would opine that above verses discusses the actual shape of

the planet Earth and claiming flatness of shape of the Earth perse. These above verses, do not contradict the rotundity of the planet Earth nor claims the flatness of the Earth as a planet. The first verse, and similar verses, can obviously be understood from a phenomenological perspective; that is, the perspective of the first-person experience. This is in perfect harmony with Allah Subhanahu Ta'ala asking people to see and observe from their own perspective. For the human walking and living on earth, his or her experience is such that the earth has been spread out, which facilitates their existence. Classical exegete Ibn Kathir explains that it means that it is spread out for human use, including cultivation, travel and construction, as well as other benefits.

It is important to note that the opposite of flat is not spherical. Sometimes, understanding a concept can be facilitated by examining its opposites.

According to the dictionary, the antonyms of flat, bed, or carpet include: uneven, rough, unlevel, asperous, irregular, nonuniform, bumpy, coarse, rugged, lopsided, lumpy, unbalanced, broken, crooked, rolling, scraggy, slanting, sloping, vertical, upright, changing, ragged, different, dishonest, and jagged.

None of these antonyms for bed, carpet, or flat, as used in the relevant verses, correspond to the concept of a sphere.

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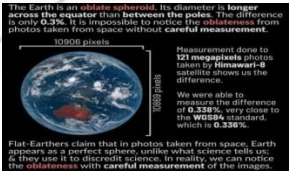
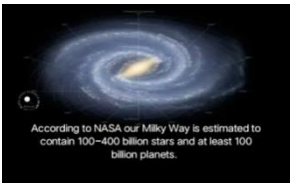
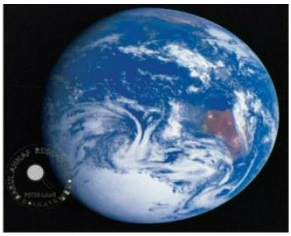
Earth's curvature is so large that people cannot see its curvature unless they are at least 10,668 metres (about 35,000 feet) above its surface.
Earth is a ball and flat at the same time.


The Earth is an oblate spheroid. Its diameter is longer across the equator than between the poles. The difference is only 0.3%. It is impossible to notice the oblateness from photos taken from space without careful measurement.
10908 pixels
10869 pixels
Measurement done to 121 megapixels photos taken by Himawari-8 satellite shows us the difference.
We were able to measure the difference of 0.338%, very close to the WGS84 standard, which is 0.336%.
Flat-Earthers claim that in photos taken from space, Earth appears as a perfect sphere, unlike what science tells us; & they use it to discredit science. In reality, we can notice the oblateness with careful measurement of the images.

The Earth appears flat from our terrestrial viewpoint; to the naked eye, it seems uniform regardless of the location from which it is observed. At the same time flatness of the surface of Earth is no mirage like illusion. It is real. However, when viewed from space, the Earth takes on a spherical shape. From a cosmic standpoint, our planet is merely indiscernible in our Milky Way.



The Quran, in the given verses, draws attention of the first audience i. e Bedouins of Arab desert, to the signs of Allah Subhanahu Taala's blessings that are already within their knowledge and understanding, rather than urging them to observe the Earth's form in totality from space, which was beyond their knowledge and experience. Quran is not inviting their attention to see the flat shape of the Earth from space which cannot be viewed from the ground and appreciate the consequent bounties. Instead, it invites us to reflect on the divine favors mentioned in the verse visually and in reality, connected to the carpet-like surface of the Earth.



The planet Earth, as photographed from the Galileo spacecraft during its December 1990 flyby en route to Jupiter.

It would not be out of place to mention that When Columbus sailed in 1492, he knew he could safely reach the Indies by sailing west. His crewmen were less confident. Fearing they would slip down over the edge of the globe, never to return, they nearly mutinied. Columbus finally convinced them that their fears were groundless,

for the earth is flat though Columbus knew that the shape of planet Earth is spherical. He didn't lie to his crew by asserting that Earth is flat. The rest is history. Columbus and his ships sailed safely across the flat sea and reached America. Columbus calling the Earth flat is no issue because you know between the lines what Columbus would have meant by calling the Earth flat.

Examining the propagandists' in dock.

The propagandist isolating the lines from the verses of the Quran leave alone the Surahs and the whole document i.e. Quran, jump to conclusion that Quran as a whole claims that planet Earth is flat and not spherical in shape therefore Quran cannot be God's word - ridiculous

It is well settled principle in all courts of law which is based on the principle of Equity, Natural Justice and Good conscience and for dispensation of substantial justice that in order to settle an issue, a document must be examined corner to corner and further all available Relevant Facts must be taken into consideration and not a thing from here and a thing from there.

It is also crucial to ascertain the intention of the executor of the document and in case of laws, the intention of the lawmakers.

And also that burden of proof is always on the person who asserts a fact. Quran doesn't claim that the shape of planet earth is flat nor do we.

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So prove that the above Quranic sentences viz: 1. "Qur'an 20:53:
And the earth - We have spread it out" , 2. Qur'an 2:22: "And the earth We have spread out" 3. "He Who has made for you the earth like a carpet spread out" are about the shape of planet earth in the context of respective verses and also in the context of respective Surahs or chapters, argue on merits and not by quoting personal opinions of some errant Muslim scholars who said that the Earth is flat

There is a trick in their allegations and that is they are forcing us to defend something which is conspicuous by its absence and playing balls in our court, concocting one argument after another on false assumptions.

Brothers and sisters it is my open challenge to the fanatic propagandists.. in the likeness of the open challenge of Quran that if you have doubt, concoct a Surah better than any Surah of the Quran.

In our case I challenge the propagandists that they replace the words mentioned in the verses in question with the word sphere or ball in context of the verses ensuring that meaning and context of the verses do not change and also context of the verses in question do not get mismatched with preceding and succeeding verses and also in turn with respective Surahs of which they are parts. Altered verses must make sense and fit well in the fabrics of the verses. Till dooms day they

won't be able to do so. As the proverb goes in Hindi: jaagtei ko kaun jagayega.
The opposite of flat is not spherical. Sometimes it becomes easier to know a thing by knowing its opposites.
The opposite of flat or bed or carpet according to dictionary are: uneven, rough, unlevel, irregular, no uniform, bumpy, coarse, roughened, hilly, lopsided, lumpy, rugged, unbalanced, broken, crooked, rolling, scraggy, slanting, sloping vertical, upright, changing, ragged, jagged.

The opposite of words : bed or carpet or flat used in the verses in question is nowhere a sphere. Because the earth is indeed "spread out" like a carpet from only our perspective on earth. The only way we can observe the earth as a sphere is when we ascend upwards to space. But when we are on the earth we can observe it as being spread out not spherical when observed from space. So the Quran is logically correct on this one. There is literally no scientific error in this verse.

Chapter 2

Bible Cosmology

The more they try to align Biblical cosmology to modern cosmology the more they create contradictions in Bible.

Earth is stationary

The Bible, from Genesis to Revelation is a flat-earth book.

1 Chronicles 16:30: "He has fixed the earth firm, immovable."

Psalm 93:1: "Thou hast fixed the earth immovable and firm …"

Psalm 96:10: "He has fixed the earth firm, immovable

Psalm 104:5: "Thou didst fix the earth on its foundation so that it never can be shaken."

Isaiah 45:18: "… who made the earth and fashioned it, and himself fixed it fast …"

The vault of the sky is literally a physical object resting upon the ocean's waters. Vault is a strong room with a strong door and thick walls like those in banks, etc. that is used for keeping money and other valuable things safe. Sweet (salt-free) waters below the earth sometimes manifest themselves as springs.

The Order of Creation

The order of creation in Bible logically rests on flat-earth premises. .

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The earth was created on the first day, and it was "without form and void" (Genesis 1:2).
On the second day, a vault—the "firmament" of the King James version—was created to divide the waters, some being above and some below the vault.
Only on the fourth day were the sun, moon, and stars created, and they were placed "in" (not "above") the vault.

The Vault of Heaven

The vault of heaven is a crucial concept. The word "firmament" appears in the King James version of the Old Testament 17 times, and in each case it is translated from the Hebrew word raqiya, which meant the visible vault of the sky. This is a palpable case of manipulation and deliberate wrong translation of the original word, vault to firmament as the saying goes: to conceal one lie you have to speak a hundred lies.
The word raqiya comes from riqqua, meaning "beaten out." as malleable metal sheets like brass, copper, silver or gold are beaten out to give different forms and shapes.
In ancient times, brass objects were either cast in the form required or beaten into shape on an anvil. A good craftsman could beat a lump of cast brass into a thin bowl. Thus, Elihu asks Job,

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"Can you beat out [raqa] the vault of the skies, as he does, hard as a mirror of cast metal?" (Job 37:18)

Elihu's question shows that the Hebrews considered the vault of heaven a solid, physical object. Such a large dome would be a tremendous feat of engineering. The Hebrews (and supposedly Yahweh Himself) considered it exactly that, and the following verses in Bible says the same thing.

Job 9:8, "… who by himself spread out the heavens [shamayim] …"

Psalm 19:1, "The heavens [shamayim] tell out the glory of God, the vault of heaven [raqiya] reveals his handiwork."

Psalm 102:25, "… the heavens [shamayim] were thy handiwork."

Isaiah 45:12, "I, with my own hands, stretched out the heavens [shamayim] and caused all their host to shine …"Isaiah 48:13, "… with my right hand I formed the expanse of the sky [shamayim] …"

The word vault used in above verses are not metaphors they are used in literal sense.

Word shamayim comes from shameh, a root meaning to be lofty. It literally means the sky.

Other passages complete the picture of the sky as a lofty, physical dome.

God "sits throned on the vaulted roof of earth [chuwg], whose inhabitants are like grasshoppers.

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He stretches out the skies [shamayim] like a curtain, he spreads them out like a tent to live in …" (Isaiah 40:22).

Chuwg literally means "circle" or "encompassed." By extension, it can mean roundness, as in a rounded dome or vault. Job 22:14 says God "walks to and fro on the vault of heaven [chuwg]."

In both verses, the use of chuwg implies a physical object, on which one can sit and walk.

Likewise, the context in both cases requires elevation. In Isaiah, the elevation causes the people below to look small as grasshoppers.

In Job, God's eyes must penetrate the clouds to view the doings of humans below. Elevation is also implied by Job 22:12: "Surely God is at the zenith of the heavens [shamayim] and looks down on all the stars, high as they are."

This picture of the cosmos is reinforced by Ezekiel's vision.

The Hebrew word raqiya appears five times in Ezekiel: four times in Ezekiel 1:22–26 and once in Ezekiel 10:1. In each case the context requires a literal vault or dome.

The vault appears above the "living creatures" and glitters "like a sheet of ice."

Above the vault is a throne of sapphire (or lapis lazuli). Seated on the throne is "a form in human likeness," which is radiant and "like the appearance of the glory of the Lord." In short, Ezekiel saw a vision of God sitting throned on the vault of heaven, as described in Isaiah 40:22.

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The Shape of the Earth

In Daniel, the king "saw a tree of great height at the centre of the earth … reaching with its top to the sky and visible to the earth's farthest bounds." 4:10-11

If the earth were flat, a sufficiently tall tree would be visible to "the earth's farthest bounds," but this is impossible on a spherical earth.

Likewise, in describing the temptation of Jesus by Satan, Matthew 4:8 says, "Once again, the devil took him to a very high mountain, and showed him all the kingdoms of the world [cosmos] in their glory." It is impossible to see the whole world from a mountain top unless the Earth is flat.

The same is true of Revelation 1:7: "Behold, he is coming with the clouds! Every eye shall see him …".

The Celestial Bodies

The Hebrews considered the celestial bodies relatively small. The Genesis creation story indicates the size and importance of the earth relative to the celestial bodies in two ways, first by their order of creation, and second by their positional relationships.

They had to be small to fit inside the vault of heaven. Small size is also implied by Joshua 10:12, which says that the sun stood still "in Gibeon" and the moon "in the Vale of Aijalon."

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Further, the Bible frequently presents celestial bodies as exotic living beings. For example, "In them [the heavens], a tent is fixed for the sun, who comes out like a bridegroom from his wedding canopy, rejoicing like a strong man to run his race. His rising is at one end of the heavens, his circuit touches their farthest ends; and nothing is hidden from his heat (Psalm 19:4–6)."

The stars are anthropomorphic demigods i.e having human appearance and character. When the earth's cornerstone was laid "the morning stars sang together and all the sons of God shouted aloud" (Job 38:7). The morning star is censured for trying to set his throne above that of other stars: You thought in your own mind, I will scale the heavens; I will set my throne high above the stars of God, I will sit on the mountain where the gods meet in the far recesses of the north. I will rise high above the cloud-banks and make myself like the most high (Isaiah 14:13–14).

Deuteronomy 4:15–19 recognizes the god-like status of stars, noting that they were created for other peoples to worship. Stars can fall from the skies according to Daniel 8:10 and Matthew 24:29. The same idea is found in the following extracts from Revelation 6:13–16:

The stars in the sky fell to the earth, like figs shaken down by a gale; the sky vanished, as a scroll is rolled up … they called out to the mountains and the crags, "Fall on us and hide us from the face of the One who sits on the throne … "

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This is consistent with the Hebrew cosmology previously described, but it is ludicrous in the light of modern astronomy. If one star let alone all the stars in the sky "fell" on the earth, no one would be hollering from any mountain or crag.

The scripture's scribe considered the stars small objects, all of which could fall to the earth without eradicating human life. He also viewed the sky as a physical object. The stars are inside the sky, and they fall before the sky opens. When it is whisked away, it reveals the One throned above (see Isaiah 40:22).

The weak and ambiguous arguments can help support a cumulative picture but are insufficient on their own. One of the weaker Biblical arguments is that the sky literally has openings (windows) which God can open to let the waters above fall to the surface as rain (see Genesis 7:11, Genesis 8:2, Isaiah 24:18–19, Jeremiah 51:15–16, and Malachi 3:10).

The Biblical verses aligns well with the flat-earth cosmology rather than spherical-earth cosmology. They could (for instance) refer to openings in a spherical shell surrounding a spherical earth.

The same applies to the Tower of Babel story in Genesis 11:4, often cited as an attempt to literally reach the heavens. Classical Bible scholars used to cite Old Testament verses referring to the earth's foundations (see 2 Samuel 22:16, Job 38:4, Psalm 18:15, Proverbs 8:29, Isaiah 24:18, and numerous others) to buttress their arguments to

prove the flatness of the earth. Biblical Scholars' arguments to prove flatness of earth were not only based on the above said verse revealing the foundation of earth but a whole gamut of scriptures.

Another less-than-conclusive argument that the Bible is a flat-earth book is its references to the earth's "corners." For example, "After this, I saw four angels stationed at the four corners [gonia] of the earth holding back the four winds …" (Revelation 7:1).

Biblical scholars are quick to point out that the Greek gonia can refer to regions rather than points.

Most translations of the Bible opt for points (the King James version says "on the corners of the earth"), implying that the writer viewed the habitable earth as a four-cornered area. (This was indeed the way many early churchmen interpreted it. [ref. A.4]

The modern flat-earth model doesn't have literal corners.) The corners could, however, be those regions at the ends of the earth referred to by Jeremiah: "[H]e brings up the mist from the ends of the earth, he opens rifts for the rain and brings the wind out of his storehouses" (Jeremiah 51:16). We shall return to the ends of the earth.

Spherical Apologetics

Those who claim Biblical support for a spherical earth typically ignore the forest of facts consistent with flat earth cosmology and focus on one or two aberrant trees. Some take refuge in audacity.

Henry Morris, president of the Institute for Creation Research, cites one of the more explicitly flat-earth verses in the Old Testament—Isaiah 40:22, the "grasshopper" verse quoted earlier—as evidence for the sphericity of the earth. Quoting the King James version "he sitteth upon the circle of the earth" Morris ignores the context and the grasshoppers and claims "circle" should read "sphericity" or "roundness". [ref. A.5] This divide and conquer strategy is poor scholarship and worse logic.

Defending the indefensible.

Heroic efforts have been made by modern Bible scholars to explain away the firmament, which encloses the celestial bodies, has waters above it, and is a masterpiece proving the Creator's craftsmanship.

The late Harold L. Armstrong argued that it is empty Newtonian space, and that the "waters above" still surround the edges of the universe, though perhaps not in liquid form [ref. A.6] . This simply ignores difficulties in their arguments and tries to invent evidence. Gerardus Bouw tried to identify the firmament as a mathematical plenum.

It is a grave error and dishonesty to reinterpret ancient documents and attribute their own modern ideas to their authors. Gary Zukov and Fritjof Capra, for instance, read modern physics into the teachings of eastern mysticism. The

verse most frequently quoted as evidence of the earth's sphericity in the Bible is the King James version of Job 26:7,

"He stretcheth out the north [tsaphon] over the empty place, and hangeth the earth upon nothing [beliymah]." (The New English Bible translates it, "God spreads the canopy of the sky over chaos and suspends earth in the void.")

It is not clear what this means. The Hebrew tsaphon literally meant hidden or dark, and it was used in reference to the northern regions.

Beliymah literally means "nothing." That would contradict all of the verses which say the earth rests on foundations.

Speaking of foundations, Gerardus Bouw, in an undated paper entitled "The Form of the Earth," [ref. A.10] cites a barrage of verses about the foundations of the earth or world as evidence for sphericity.

Ironically all of these verses which have traditionally been used by classical Biblical scholars

to prove the flatness of the Earth are now being used by hook and crook to prove sphericity of the earth. If one views the earth as an architectural structure with floor, curtain walls, and a roof, it is natural to assume it has foundations.

Why a sphere would have foundations Bouw's argument that these verses refer to the earth's core is far-fetched.

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But also too stretched is Bouw's interpretation of "the ends of the earth" as the points most distant from Jerusalem, and his identification of the Chukchi Peninsula of the Soviet Union, Alaska, Cape Horn, and the southeastern tip of Australia as the "four corners" of the earth.

Bouw's most interesting argument for sphericity is based on the gospel of Luke.

He compares the King James version of Luke 17:31 and 17:34. The former says "In that day, he shall be upon the house top …" and the latter "in that night there shall be two men in one bed…" (italics added). Bouw then cites 1 Corinthians 15:52 to argue that the events are simultaneous, claiming simultaneity is possible only on a spherical earth.

The latter claim is wrong. The modern flat-earth model in comparison to the ancient flat earth model has day and night occurring simultaneously at different points on earth.

The Greek hemera was used much like the English "day." It could mean the daylight hours, a 24-hour day, or (figuratively) an epoch of unspecified length.

Thirdly, Luke appears to have been writing figuratively, and citing Paul to prove otherwise doesn't make sense.

One more spherical argument deserves notice. The 1985 National Creation Conference in Cleveland ended with a formal debate on the relative merits of heliocentricity and geocentricity.

Richard Niessen of Christian Heritage College, defending the Copernican view, remarked that the Bible teaches a spherical earth because it treats north and south as absolutes, but east and west as relative. As evidence of the latter, he cited Psalm 103:12 which says, "As far as the east is from the west, so far has he put our offences from us."

Again, the modern flat-earth model holds that north and south are absolutes, but east and west are relative.

In the ancient flat-earth model, however, east and west were about as far apart as you could get, which seems to be the image Psalm 103:12 was intended to invoke.
Therefore all arguments to prove that the Bible teaches a spherical earth are weak and wrong-headed.

Conversely, the flat-earth model we've talked about aligns well with historical accounts and doesn't need any of the special arguments that seem necessary to reconcile the Bible with a spherical Earth.

At times, the narrator comes off like a 2nd century B.C. version of Carl Sagan, sharing insights about the universe with an awestruck audience. The Enochian cosmology is exactly the same as the flat-earth model we've extracted from the canonical texts.

End of the Earth

Again, Enoch says, "I went in the direction of the north, to the extreme ends of the earth, and there at the extreme end of the whole world I saw a great and glorious seat. There I saw three open gates of heaven; when it blows cold, hail, frost, snow, dew, and rain, through each one of the (gates) the winds proceed in the northwesterly direction" (1 Enoch 34:1–2).

An angel also revealed to Enoch the storerooms of the winds (18:1) and the cornerstone of the earth (18:2).

The Sun and Moon

And what of the sun and moon? Psalm 19:4–6 (quoted earlier) suggests that the sun holes up at the ends of the earth until it is time to rise. Enoch expands upon this idea. In 1 Enoch 41:5, he "saw the storerooms of the sun and the moon, from what place they go out and to which place they return …". Further, "they keep faith one with another: in accordance with an oath they set and they rise."

Enoch discusses the solar and lunar motions at length, explaining why the apparent azimuths of their rising and setting vary with the season. The

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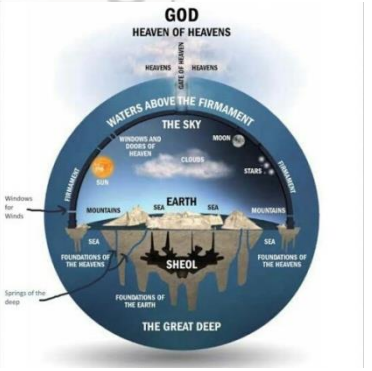
explanation, found in the section called "The Book of the Heavenly Luminaries," begins thus:

This is the first commandment of the luminaries: The sun is a luminary whose egress is an opening of heaven, which is (located) in the direction of the east, and whose ingress is (another) opening of heaven, (located) in the west. I saw six openings through which the sun rises and six openings through which it sets. The moon also rises and sets through the same openings, and they are guided by the stars; together with those whom they lead, they are six in the east and six in the west heaven. All of them (are arranged) one after another in a constant order. There are many windows (both) to the right and the left of these openings. First there goes out the great light whose name is the sun; its roundness is like the roundness of the sky; and it is totally filled with light and heat. The chariot in which it ascends is (driven by) the blowing wind. The sun sets in the sky (in the west) and returns by the northeast in order to go to the east; it is guided so that it shall reach the eastern gate and shine in the face of the sky (1 Enoch 72:2–5).



The Vault of Heaven According to Bible

The openings in the vault of heaven in the east and west are matched to the seasons. On the longest day of the year, the sun rises and sets through the northernmost pair. On the shortest day, it rises and sets through the southernmost pair. The return routes of the sun and moon are outside the dome. Perhaps they rest in their "storerooms" during their time off.

The Stars

Like the Bible, 1 Enoch typically depicts stars as living, anthropomorphic beings. The Sons of the Gods are also dealt with in 1 Enoch, and they are associated with stars. This is consistent with Job 38:7, which says that when the earth's cornerstone was laid "the morning stars sang together and all the sons of God shouted aloud."

As mentioned earlier, Matthew 24:29 and Revelation 6:13 deal with stars that fall to earth.

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The image comes from Enoch, but Matthew and John omit some details.
In 1 Enoch 88:1, a star that fell from the sky is seized, bound hand and foot, and thrown into an abyss. A few verses later, other stars "whose sexual organs were like the organs of horses" are likewise bound hand and foot and cast "into the pits of the earth" (1 Enoch 88:3).

Most stars just go through their motions night after night. Some stars never set, and Enoch was shown their chariots (1 Enoch 75:8). Stars that do rise and set do so through openings in dome, just like the sun and moon. God, according to 1 Enoch, runs a tight universe, and stars that do not rise on time are thrown into the celestial slammer. Showing Enoch a hellish scene, the angel Uriel explains:

This place is the (ultimate) end of heaven and earth: it is the prison house for the stars and the powers of heaven. And the stars which roll over upon the fire, they are the ones which have transgressed the commandments of God from the beginning of their rising because they did not arrive punctually (1 Enoch 18:14–15).

Enoch was not told the sentence for tardy rising, but Uriel later shows him other stars "which have transgressed the commandments of the Lord," for which they were doing ten million years of hard time (1 Enoch 21:6). Enoch also was shown an even more terrible place, a fiery prison house

where fallen angels were detained forever (1 Enoch 21:10).

Conclusion

It has been proved beyond reasonable doubt that cosmology in Bible is a fairy tale and the main assumption that Earth is flat and motionless according to the Bible

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Chapter 3

Amazing Scientific Facts in Quran.

Although the Quran was revealed during a period and in a region where academic inquiry was not prioritized, it includes numerous scientific truths that were unknown to the people of Prophet Muhammad (PBUH)'s time. Remarkably, several of these facts have only come to light in the last century. Many individuals argue that the Quran's profound scientific insights serve as compelling evidence of Muhammad prophet-hood. Here are some notable clear cut scientific facts mentioned in Quran.

Water

In Surah Al-Anbya, it was revealed: "We made every living thing from water, will they not believe?" (Quran, 21:30) and it was only after the discovery of the microscope that it was concluded that all living things consist mostly of water – while in the deserts of Arabia, the last thing a man could guess is that all of life ultimately came from water.

Big Bang Theory

2. Universe: The Big Bang Theory

In Surah Al-Anbya, Allah (SWT) also states: "Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them" (Quran, 21:30). In 1929,

American astronomer Edwin Hubble proposed the Hubble's Law according to which all entities in space are moving away from the Earth at speeds proportional to their distance i.e. the greater the distance from earth, the faster they are moving. Soon after this, he discovered that galaxies are moving away from each other as well which means that the universe is expanding overall.

This laid the basis for the Big Bang theory which states that around 12-15 billion years ago the universe came into existence from one single extremely hot and dense point, due to an explosion of this point the universe came into being. The universe, since then, has been expanding from this single point. In 1965, radio astronomers Arno Penzias and Robert Wilson won the Noble Prize for the discovery that confirmed the Big Bang theory [3]. When looking at the verse cited above, while acknowledging Allah Knows Best, it remains astounding that the Quran had already revealed that "the heavens and the earth were a joined entity, and We separated them".

Big Crunch Theory

3. Universe: The Big Crunch Theory

Again, in Surah Al-Anbya, Allah (SWT) says: "The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will

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do it" (Quran, 21:104). This fits in with the theory of Big Crunch which talks about how the universe will be pulled back into the black holes and again form a tiny mass .

The Big Crunch is one of the scenarios predicted by scientists in which the Universe may end. Just like many others, it is based on Einstein's Theory of General Relativity. That is, if the Big Bang describes how the Universe most possibly began, the Big Crunch describes how it will end as a consequence of that beginning [5], just as the Quran has so beautifully described above.

Embryology

In Surah Al-Mu'minun, Allah (SWT) says "We created man from an extract of clay. Then We made him as a drop in a place of settlement, firmly fixed. Then We made the drop into an alaqah (leech, suspended thing, and blood clot), then We made the alaqah into a mudghah (chewed substance)…" (Quran 23:12-14).

Science has only proved this with the help of the latest technology. It is Professor Emeritus Keith L. Moore who is one of the world's most well-known scientists in the fields of anatomy and embryology, who said that "It is clear to me that these statements must have come to Muhammad from God, because almost all of this knowledge was not discovered until many centuries later"

The Sky's Protection

In Surah Al-Anbya, Allah (SWT) says: "And We made the sky a protected ceiling, but they, from

its signs, are turning away" (Quran 21:32). It is a scientific fact that the sky, with all of its gasses, protects the earth and life that is present on it from the harmful rays of the sun. If there was no protective layer, life on earth would cease to exist as the temperature on earth would be freezing at -270.556°C, the same as the temperature in

Iron within Meteorites

In Surah Al-Hadid it is written that: "We sent down Iron with its great inherent strength and its many benefits for humankind" (Quran 57:25). According to M. E. Walrath, iron is not natural to the earth. Scientists state that billions of years ago, the earth was struck by meteorites. It was within these meteorites that iron was present and due to explosion on earth, we now have iron available to us [7]. The Quran, as stated above, has already enlightened us of this fact by stating "We sent down iron with its great inherent strength…".

The Meeting of the Seas

In Surah Ar-Rahman, it states "He released the two seas, meeting [side by side], Between them is a barrier [so] neither of them transgresses" (Quran, 55:19-20). Science has discovered that in places where two different seas meet, there is a barrier that divides them which helps both the seas maintain their own temperature, salinity, as well as density.

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Sun Moving in Orbit

In Surah Al-Anbya, it states "And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming" (Quran, 21:33). Although it was only a widespread belief in the 20th century amongst the astronomers, today it is a well-established fact that the Sun, the Moon, and all the other bodies in the Universe are moving in an orbit and constantly moving, not stationary as commonly thought before.

Mountains as Stakes

In Surah An-Naba, Allah (SWT) states: "Have We not made the earth a resting place? And the mountains as stakes?" (Quran, 78:6-7). In a book by geophysicist Frank Press called 'Earth' (1986), he explains how the mountains are like stakes and are buried deep within the earth's surface. Mt. Everest which has a height of approximately 9 km above sea level has a root deeper than 125 km – thus only reinforcing the Quranic revelation of the importance and strength of mountains on our earth.

Expansion of the Universe

In Surah Adh-Dhariyat, Allah (SWT) says "And the heaven We constructed with strength, and indeed, We are [its] expander" (Quran, 51:47).

According to the prominent physicist Stephen Hawking in his book 'A Brief History of Time', "The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century" [11], although centuries before the Quran had already revealed to us that in regards to the universe, "We are its expander".

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Pain Receptors

In Surah An-Nisa, it is stated that "We shall send those who reject our revelations to the (hell) fire. When their skins have been burned away, We shall replace them with new ones so that they may continue to feel the pain: God is almighty, all-wise" (Quran, 4

Pain Receptors

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When their skins have been burned away, We shall replace them with new ones so that they may continue to feel the pain: God is almighty, all-wise" (Quran, 4:56).

For a long time it was thought that the sense of feeling and pain was dependent on the brain. However, it has been discovered that there are pain receptors present in the skin. Without these pain receptors, a person would not be able to feel pain [12] – another example of the scientific miracles of the Holy Quran.

Internal Waves in the Oceans

In Surah An-Nur, Allah (SWT) has revealed: "Or [they are] like darkness within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds – darkness, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light – for him there is no light" (Quran, 24:40).

Incredibly, oceanographers have stated that unlike the belief that waves only occur on the surface, there are waves that take place internally in the oceans, below the surface of the water. Invisible to the human eye, these can only be detected through special equipment

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Frontal Lobe

In Surah Al-Alaq, in the story of a man named Abu Jahl who was a cruel oppressive tribal leader in the times of the Prophet Mohammad (peace and blessings of Allah be upon him), Allah revealed a verse to warn him. Therein Allah (SWT) says: "No indeed! if he does not stop, We will seize him by the forehead, his lying, sinful forehead" (Quran, 96:15-16).

According to a book titled 'Essentials of Anatomy and Physiology,' it is clearly stated that the forehead or frontal area of the brain is responsible for motivation and the foresight to plan and initiate movements. All this takes place in the prefrontal area of the brain. The part of the brain that is responsible for movement and planning is said to be seized if he does not stop. Other studies have proved that it is this prefrontal region that is responsible for the function of lying Another study at the University of Pennsylvania in which volunteers were questioned during a computerized interrogation showed that the volunteers who were lying had increased activity in their prefrontal and premotor cortices [15]. Subhanallah, there is a deeper meaning behind why the Quran stated: "We will seize him by the forehead". The most important thing to remember is that the conception of knowledge (Al-Ilm) in Islam is the Guiding Light (Huda) separating right from wrong (Al furqan).

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Therefore, in the same way the sun brings light to our eyes to see the world around us, Al-Ilm is the source of guidance to see the signs of Allah (SWT) around us. More such facts that are already mentioned in the Quran and will be proven in the future by mankind as Allah (SWT) says in the Quran in Surah Ar-Rahman, "So which of the favors of your Lord would you deny?"

Chapter 4

The Falsification Test

A scientific approach to the Qur'an is indeed feasible because it presents unique elements that other religious texts and belief systems do not.

This aligns with what scientists seek. Nowadays, there are countless individuals with various theories about the workings of the universe. While these ideas are widespread, the scientific community often ignores them. This is largely due to the demand for a falsification test that has emerged over the last century.

The prevailing sentiment is, "If you have a theory, don't waste our time unless you can provide a method to test its validity."

This was precisely why Einstein gained the attention of the scientific community early in the century. He introduced a new theory and stated, "I believe the universe operates this way, and here are three methods to test if I'm wrong!" The scientific community then rigorously examined his theory, and within six years, it successfully passed all three tests. While this doesn't necessarily prove his greatness, it does show that he warranted attention because he offered a clear way to challenge his ideas

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The Qur'an operates on a similar principle—it includes falsification tests. Some of these tests have already been validated, while others remain relevant today. Essentially, it asserts, "If this book isn't what it claims to be, you can prove it false by doing this or that." Remarkably, for 1,400 years, no one has managed to accomplish "this or that," which is why it continues to be regarded as true and authentic.

Next time you find yourself in a debate about Islam and someone insists they have the absolute truth while claiming you're in the dark, try this approach: Ask them, "Does your religion have any way to test its claims? Is there anything that could prove you wrong if I could show it to you?"

Chances are, they won't have an answer—no tests, no evidence, nothing at all! This is because they often don't consider the need to not only defend their beliefs but also to allow others the opportunity to challenge them. In contrast, Islam encourages this kind of scrutiny.

A great example of how Islam invites verification is found in the fourth surah. It states, "Do they not reflect on the Qur'an? If it had been from anyone other than Allah, they would have found many contradictions in it." (An-Nisaa' 4:8

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This is a direct challenge to non-Muslims, essentially urging them to find a flaw. The fact that such a challenge exists is remarkable, as it goes against human nature. Think about it: when you finish an exam, you don't write a note to your teacher claiming it's flawless. Instead, they'd be eager to find any mistakes! Yet, this is the approach the Qur'an takes with its audience.

Another fascinating aspect of the Qur'an is how it encourages readers to seek further understanding. It presents various facts and then advises, "If you want to learn more about this or that, or if you have doubts, ask those who are knowledgeable." It's quite rare for a text to come from someone without expertise in fields like geography, botany, or biology, and then suggest that readers consult experts in those fields.

Throughout history, there have always been Muslims who took the Qur'an's guidance to heart and made remarkable discoveries. If we look back at ancient texts, we can see they are filled with references to the Qur'an. These texts often describe their research efforts in specific locations, explaining that their choice of these places was inspired by the Qur'an.

For instance, the Qur'an discusses the origins of humanity and encourages readers to "Research it!" It provides clues on where to investigate and urges further exploration. This is something that

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many Muslims today tend to overlook, though there are exceptions, as shown in the following example.

Embryology

Not long ago, a group of individuals in Riyadh, Saudi Arabia, gathered all the verses from the Qur'an that relate to embryology, which is the study of human development in the womb. They posed the question, "What does the Qur'an say? Is it accurate?" Essentially, they followed the Qur'an's advice to "Ask the men who know." They reached out to a non-Muslim expert, Keith Moore, a professor of embryology at the University of Toronto and a leading authority in the field. They invited him to Riyadh and presented the Qur'an's claims about his area of expertise, asking, "Is this true? What insights can you provide?"

During his visit, they offered him all the necessary translation assistance and support he required. He was so taken aback by his findings that he revised his textbooks. In fact, in the second edition of his book, Before We Are Born, he added new information in the section on the history of embryology that wasn't included in the first edition, acknowledging that the insights from the Qur'an were ahead of their time and that believers in the Qur'an possess knowledge that others may not have. Moore noted that some

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of the Qur'an's statements regarding human development were indeed surprising, not known to humans 30 years thence.

He mentioned that one specific detail—the Qur'an referring to humans as a "leech-like clot" (`alaqah) during a certain developmental stage (Al-Hajj 22:5; Al-Mu'minun 23:14; and Ghafir 40:67)—was something he hadn't encountered before. After looking into it, he confirmed its accuracy and decided to include it in his book. He remarked, "I never thought of that before," and then went to the zoology department to get a picture of a leech. Upon seeing that it resembled a human embryo, he chose to add both images to one of his textbooks.

While this example involves a non-Muslim examining the information in the Qur'an, it still holds weight because he is knowledgeable in the relevant field. If an average person claimed that the Qur'an's statements about embryology were accurate, their assertion might not be taken seriously. However, due to the respect and credibility afforded to scholars, it's generally accepted that their research and conclusions are valid.

Chapter 5

Mathematical Miracle in Quran:

Allah created the entire universe based on mathematics. From the rotation of the Earth to the structure of living beings – everything follows the precise laws of physics, chemistry, and the golden ratio. This precision in creation is a sign of Allah's wisdom.

As the physicist Leonard Susskind said: "Everything seems to lie almost on a knife's edge, that if you were to change the laws of physics even slightly, the world as we know it wouldn't exist."

These words highlight the fine-tuning of creation, which is also reflected in the Quran. Beyond its spiritual and moral message, one particular aspect stands out: the mathematically precise structure of the Quran and the alignment of its content with scientifically recognized constants of nature.

Mathematical Miracles in the Quran

Miracle 1: The Middle Nation

ٱلنَّاسِ عَلَى شُهَدَآءَ لِتَكُونُواْ وَسَطًا أُمَّةً جَعَلْنَـٰكُمْ وَكَذَٰلِكَ

"And thus We have made you a middle nation, so that you will be witnesses over the people.

Surah Al-Baqara, 143
This term "Middle Nation" refers to a community that embodies justice and balance. What's intriguing is that this verse is located exactly in the middle of Surah Al-Baqara, which contains 286 verses. Verse 143 is precisely in the center of the entire Surah.

The fact that this precise mathematical position was achieved, even though the Surah was revealed over a span of nearly 10 years while other Surahs were also being revealed, is remarkable.

At that time, there were no numbered verses or Surahs available to the believers as a reference. The Surahs were transmitted orally, and the Prophet Muhammad (peace be upon him) would inform his companions which verses belonged to which Surah. The revelation of verses often related to ongoing events. Achieving the exact placement of this verse in the middle of Surah Al-Baqara solely through oral transmission is an extraordinary feat and a testament to the divine wisdom in the Quran.

Miracle 2: Metal in the Earth's Core

لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ

"We have certainly sent Our messengers with clear proofs, and sent down with them the Scripture and the balance that the people may

maintain justice. And We sent down iron, in which there is strong material and benefits for humanity..."
Surah Al-Hadid (The Iron), 25
Surah Al-Hadid, the 57th Surah in the Quran, translates as "The Iron". This Surah is located exactly in the middle of the Quran, which consists of 114 Surahs, symbolically reflecting the central position of iron in the Quran. Similarly, iron is located in the Earth's core, positioned at the center of the globe.
This miracle has an additional dimension: there are exactly 5,100 verses in the Quran up until the mention of the word "iron" in Surah Al-Hadid. This number directly correlates with the depth of the Earth's core, where iron is found at approximately 5,100 kilometers deep.

"A small, central part of the core, below a depth of about 5,100 kilometers, consists of solid iron." – Britannica (Science Magazine)
This remarkable alignment highlights the divine wisdom and precision behind the revelations in the Quran.

Miracle 3: The Structure of the Quran

The mathematical order of the Surahs (chapters) and Ayahs (verses) is intricately connected. A mathematical harmony throughout the entire Quran becomes evident when some simple calculations are performed.

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The sum of the Surah numbers (1+2+3+…+114) = 6555
The sum of the verses in the entire Quran = 6236
Adding the Surah numbers and their corresponding verse counts (114 results in total)

Next, we divide the results of the third calculation into odd and even numbers, which perfectly splits into a 50/50 ratio.

Now, let's sum the odd and even numbers.
The sum of the odd numbers is 6555
The sum of the even numbers is 6236

At first glance, the miracle might not seem obvious.

Some of you may have noticed that the sum of the Surah numbers and the sum of the odd numbers both equal 6555. Similarly, the sum of the verses in the entire Quran and the sum of the even numbers both equal 6236.

This may seem like a mathematical trick, but it is not. Any slight change to the original numbers—such as changing the number of verses in the 45th Surah from 37 to 38—causes the entire alignment to break down. Even switching the positions of two Surahs, such as the last Surah with 6 verses and the penultimate Surah with 5 verses, disrupts the entire system.

Such a precise mathematical design of a book is truly unimaginable, especially considering that this book was revealed orally over decades.

The systematic structure of the Quran is displayed in a Google sheet, which you can download and test for yourself.

Miracle 4: How Long Did the Sleepers of the Cave Sleep?

تِسْعًا وَٱزْدَادُوا۟ سِنِينَ مِاْئَةٍ ثَلَـٰثَ كَهْفِهِمْ فِى وَلَبِثُوا۟

"They had remained in their cave for three hundred years, adding nine."

Surah Al-Kahf, 25

This verse describes a time span of 300 years plus an additional 9 years. Allah mentions both 300 and "300 plus 9" years as a time span. Interestingly, this reveals an amazing alignment between the solar and lunar calendars.

In the solar calendar, 300 years amount to exactly 109,500 days (300 years × 365 days/year). In the lunar calendar, where a year averages 354.3671 days, 309 years correspond to exactly 109,499.4339 days (309 years × 354.3671 days/year)

An impressive match!

This precise calculation, which accounts for both the solar and lunar calendars, is another example of the mathematical precision in the Quran and points to its divine origin.

Understanding the Revelation of the Quran

The Quran was revealed to the Prophet Muhammad (peace be upon him) over a period of 23 years. This revelation occurred in three different ways: through the Angel Gabriel, in the Prophet Muhammad's (peace be upon him) dreams, and directly into his memory.

During the Prophet's lifetime, the Quran was primarily transmitted orally. People knew the Quran only through the Prophet's words and the oral tradition. It was only after the death of the Prophet Muhammad (peace be upon him) that the Quran was compiled in written form.

This is an important detail because it is humanly impossible to embed complex mathematical structures into a spoken text. The presence of mathematical patterns in the Quran, despite the text being initially transmitted orally, serves as proof of the divine origin of the Quran. and the mathematical precision hidden within its verses.

Conclusion

The mathematical structures in the Quran are not only fascinating but also profound. They highlight that the Quran is much more than a religious book; it is a work of remarkable precision and wisdom. The mathematical perfection evident in its verses points to a supernatural intelligence and affirms the divine origin of the text.

As emphasized in Surah An-Nisa, verse 82:

فِيهِ لَوَجَدُواْ ٱللَّهِ غَيْرِ عِندِ مِنْ كَانَ وَلَوْ ۚ ٱلْقُرْءَانَ يَتَدَبَّرُونَ أَفَلَا كَثِيرًا ٱخْتِلَٰفًا

"Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found many inconsistencies in it."

Surah An-Nisa, 82

This quote underscores the call to reflect on the uniqueness of the Quran as proof of its divine origin

Chapter 6

The Linguistic Miracle of Quran

The Qurans Challenge" Read! In the Name of your Lord Who has created. He has created man from a leech-like clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not." Surah Al-'Alaq (The Clot) 96: 1-5

These were the first verses of the Qur'an to be revealed to Prophet Muhammad (upon whom be peace) over fourteen hundred years ago. Prophet Muhammad, who was known to have been in retreat and meditation in a cave outside Makkah, had received the first revelation of a book that would have a tremendous impact on the world. Not being able to read or write or known to have composed any piece of poetry and not having any special rhetorical gifts, Prophet Muhammad had just received the beginning of a book that would deal with matters of belief, law, politics, rituals, spirituality, and economics in an entirely new literary form.

Literary Form

This unique literary form is part of the miraculous nature of the Qur'an, that led to the dramatic intellectual revival of desert Arabs. Thirteen years after the first revelation, it became the primary reference for a new state in Madinah,

providing the new civilization's political, philosophical, and spiritual outlook. In this chapter, we will begin to examine why the Qur'an is impossible to imitate by reviewing how the language of the Qur'an compares to the normal literary forms of Arabic poetry and prose. Understanding the unique literary form of the Qur'an, provides an essential insight into its miraculous nature.

Arabic literary forms

Classical scholars such as al-Baqillani and al-Rummani view the Qur'an as having its own unique literary form.[1] This view is also supported by western scholarship which can be found in the writings of famous orientalists such as Arthur J. Arberry, Professor Bruce Lawrence and D.J. Stewart.[2] Every expression of the Arabic language falls into the literary forms of prose and poetry. There are other 'sub' forms that fall into the above categories such as kahin; a sub-form of rhymed prose. However, all literary forms can be categorised as either prose or poetry. According to Muslim and Non-Muslim scholarship, however, the Qur'an cannot be described as any one of these known forms of Arabic speech.

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Poetry is a form of literary art in which language is used for its aesthetic and evocative qualities in addition to, or in lieu of, its apparent meaning. Poetry may be written independently, as discrete poems or may occur in conjunction with other arts; as in poetic drama, hymns, lyrics or prose poetry. Poetry often uses particular forms and conventions to suggest alternative meanings in the words, or to evoke emotional or sensual responses. Devices such as assonance (repetition of vowel sounds), alliteration (repetition of consonants), onomatopoeia (is a word that imitates or suggests the source of the sound that it describes) and rhythm are sometimes used to achieve musical or incantatory effects. The use of ambiguity, symbolism, irony and other stylistic elements of poetic diction often leaves a poem open to multiple interpretations. Similarly, metaphor, simile and metonymy create a resonance between otherwise disparate images.

In Arabic, poetry (ash-shi'r ul-arabiya) is a form of metrical speech[3] with a rhyme. The rhyme (qafiyah) in Arabic poetry is achieved by every line of the poem ending upon a specific letter. The metrical aspect of Arabic poetry is due to its rhythmical pattern (arud). Arabic poetry has sixteen rhythmical patterns called 'al-bihar', literally meaning 'The Seas' in Arabic. This term has been used to describe the rhythmical divisions as a result of the way the poem moves according to its rhythm, just like the waves in the sea.

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List of Rhythm

The following is a list of the rhythmical patterns, which all Arabic poetry adheres to, or is loosely based upon; at-tawil; al-bassit; al-wafir; al-kamil; ar-rajs; al-khafif; al-hazaj; al-muttakarib; al-munsarih; al-muktatab; al-mutadarak; al-madid; al-mujtath; al-ramel; al-khabab; as-saria'.

Each one of the al-bihar has a unique rhythmical pattern. The al-bihar were first codified in the 8th century by al-Khalil ibn Ahmad and have changed little since. The al-bihar are based on the length of syllables. A literary analysis of any Arabic poem will conclude that it adheres to, or is based upon, these rhythmical patterns. This is supported by Louis Cheikho who collected pre-Islamic and post-Islamic poetry and concluded that all of the poems conformed and were based upon the al-bihar.[4] An example of Arabic poetry is the ancient Arabian poem called 'Abu-l-'Ata of Sind':

"Of thee did I dream, while spears between us were quivering and sooth of our blood full drop had drunken the tawny shafts I know not, by heaven I swear and true is the word I say this pang is it love sickness or a spell from thee if it be a spell, then grant me grace of my love-longing if the other the sickness be then none is the guilt of thine."

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What is Arabic prose?

Prose is the ordinary form of written language and every-day speech. The word 'prose' is derived from the Latin prosa, which literally means 'straightforward'. Prose is therefore, adopted for the discussion of facts, topical reading, as it is often articulated in free form writing style. Thus, it may be used for books, newspapers, magazines, encyclopedias and so on. Prose lacks the formal structure of meter (the basic rhythmic structure of a verse) which is typical of poetry; instead it is composed of full sentences, usually divided into paragraphs and then smaller segments known as meta-paragraphs. Some works of prose can contain traces of metrical structure, so a blend of the two forms of literature is known as a 'prose poem'.

In Arabic, prose can be described as non-metrical speech; which means that it does not have a consistent rhythmical pattern like poetry. Arabic prose can be divided into two categories; saj' which is rhymed prose and mursal which is straight prose or 'normal speech'.

Saj'

In his book, Ulum al-Qur'an (An Introduction to the Sciences of the Qur'an), Von Denffer, provides the following description of saj':

"A literary form with some emphasis on rhythm and rhyme, but distinct from poetry. Saj' is not really as sophisticated as poetry, but has been

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employed by Arab poets, and is the best known of the pre-Islamic Arab prosodies. It is distinct from poetry in its lack of meter, i.e. it does not have a consistent rhythmical pattern and it shares with poetry the element of rhyme, though in many cases somewhat irregularly employed."[6]

Although saj' differs from poetry in that it lacks a consistent rhythmical pattern, there is some form of pattern based upon the accent in each division of saj'. Accent based rhythmical patterns are based upon stresses rather than the number of syllables. Additionally saj' is distinct from poetry and other forms of Arabic speech due to its concentrated use of rhetorical features. Rhetorical features are literary and linguistic devices intended to please or persuade, that differ from normal speech. Examples of rhetorical features include sound, rhythm, ellipsis and grammatical shift (iltifaat).

In summary the definition of saj' is that it has a,

i) Accent based (or stress-timed) rhythmical pattern

ii) End rhyme

iii) Concentrated use of rhetorical features

Mursal

Mursal can be defined as a literary form that goes on, but is continued straight throughout without any divisions, either of rhyme or of anything else. Mursal is meant as a way of expression that-

closely resembles everyday spoken language. Examples can be seen in speeches and prayers intended to encourage or motivate the masses.
In summary the definition of mursal is that it has,
i) No rhythmical pattern
ii) No rhyme
iii) A resemblance to straight forward speech

5. What is the miracle?

The word miracle is derived from the Latin word 'miraculum' meaning 'something wonderful'. A miracle is commonly defined as a violation of natural law (lex naturalis); however this is an incoherent definition. This incoherence is due to our understanding of natural laws. As Bilynskyj observes "so long as natural laws are conceived of as universal inductive generalisations, the notion of violation of a natural law is incoherent."

Natural laws are inductive generalisations of patterns we observe in the universe. For clarification; induction, also known as inductive reasoning or inductive logic, is a type of reasoning which involves moving from a set of specific facts to a general conclusion. It can also be seen as a form of theory-building, in which specific facts are used to create a theory that explains relationships between the facts and allows prediction of future knowledge. Induction is employed, for example, in using specific propositions such as: all ice I have ever touched

was cold. Hence all ice is cold. Problems may occur where hasty inductive generalisations proceed from a premise about a sample to a conclusion about the population. To give a very simple example; a quarter of the pupils in a class are left handed. Therefore, a quarter of the town's population must also be left handed.

Furthermore, if the definition of a miracle is a violation of this natural law, in other words a violation of the patterns we observe in the universe, then an obvious dilemma occurs. The dilemma is that why can't we take this perceived violation of the pattern as part of the pattern itself? Hence, a more coherent description of a miracle is not a 'violation' but an 'impossibility'. William Lane Craig rejects the definition of a miracle as a "violation of a natural law" and replaces it with the coherent definition of "events which lie outside the productive capacity of nature". In summary, this means that miracles are acts of impossibilities concerning causal or logical connections.

Why is the Qur'an a Miracle?

What makes the Qur'an a miracle, is that it is impossible for a human being to compose something like it, as it lies outside the productive capacity of the nature of the Arabic language. The productive capacity of nature, concerning

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the Arabic language, is that any grammatically sound expression of the Arabic language will always fall with-in the known Arabic literary forms of prose and poetry. All of the possible combinations of Arabic words, letters and grammatical rules have been exhausted and yet its literary form has not been matched linguistically. The Arabs, who were known to have been Arabic linguists par excellence, failed to successfully challenge the Qur'an. Forster Fitzgerald Arbuthnot, who was a notable British Orientalist and translator, states:

"...and that though several attempts have been made to produce a work equal to it as far as elegant writing is concerned, none has as yet succeeded."

The implication of this is that there is no link between the Qur'an and the Arabic language; however this seems impossible because the Qur'an is made up of the Arabic language. On the other hand, every combination of Arabic words and letters have been used to try and imitate the Qur'an. Therefore, this leaves only one conclusion; a Divine explanation is the only coherent explanation for this impossible Arabic literary form – the Qur'an. Hence, it logically follows that if the Qur'an is a literary event that lies outside the productive capacity of the Arabic language, i.e. an impossibility, then by definition, it is a miracle

.

The challenge in the Qur'an

In the following verses Allah has challenged the whole of mankind to try and produce a single chapter like the Qur'an. This challenge, which has remained unmet, captivated the minds of the Arabs at the time of revelat-ion. They rationally assessed that if an Arab cannot challenge the Qur'an and nor could a non-Arab, then the only source of the Qur'an is the Creator. The Qur'an states:

"If you are in doubt of what We have revealed to Our Messenger, then produce one chapter like it, call upon all your helpers, besides Allah, if you are truthful." Surah al-Baqarah (The Heifer) 2: 23.

"Or do they say: "He (Prophet Muhammad,) has forged it (this Qur'an)?" Nay! They believe not! Let them then produce a recitation like it (the Qur'an) if they are truthful." Surah at-Toor (The Mount) 52: 33-34.

According to Qur'anic commentators such as Ibn Kathir, Suyuti and Ibn Abbas, these verses issue a challenge to produce a chapter that imitates the unique literary form of the Qur'an. The tools needed to meet this challenge are the finite grammatical rules and the twenty eight letters that make-up the Arabic alphabet; these are independent and objective measures available to all. The fact that it has not been matched since it

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was revealed does not surprise scholars familiar with the Arabic language and that of the Qur'an.

The Qur'an was revealed over 1430 years ago and the challenge to produce something like the Qur'an has remained to this day. Throughout the centuries, thinkers, poets, theologians and literary critics have attempted to challenge the Qur'an. Some of these challengers in the past have included: Musaylamah; Ibn Al-Mukaffa; Yahya ibn Al-Hakam al-Ghazal; Sayyid 'Ali Muhammad; Bassar ibn Burd.

Without going into an extensive analysis of why Muslim and non-Muslim scholars have agreed that those who have attempted to challenge the Qur'an have failed, the following summary should suffice. Even though the challengers have had the same set of 'tools', which are the twenty eight Arabic letters, finite grammatical rules and the blue print of the challenge – which is the Qur'an itself; they have failed to:

1. Replicate the Qur'an's literary form
2. Match the unique linguistic nature of the Qur'an
3. Select and arrange words like that of the Qur'an
4. Select and arrange similar grammatical particles
5. Match the Qur'an's superior eloquence and sound
6. Equal the frequency of rhetorical devices
7. Match the level of content and informativeness

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8. Equal the Qur'an's conciseness and flexibility

The following few lines shows a translation of Musaylamah's attempt to challenge the Qur'an by trying to write something similar to Surah al-Feel (The Elephant, 105). Another important point to consider here is that the miracle of the Qur'an is the Arabic language itself. So when the Qur'an is translated into another language, although the general meaning becomes apparent, the actual miracle is lost.

The Elephant.
What is the elephant?
And who shall tell you what the elephant is?
He has a ropy tail and a long trunk.
This is a [mere] trifle of our Lord's creations.

It can be clearly seen, with reference to the Arabic original, that the style of Musaylamah's speech is in the kahin style of rhymed prose. It lacks informativeness and the words and phrases that have been used can be replaced with other words that will express greater meaning as well as producing a more eloquent discourse. In stark contrast, the words of the Qur'an are such that they cannot be replaced by something else.

Hence, from a literary and stylistic point of view, this attempt failed to replicate the Qur'an. The totality of every chapter is a special characteristic of the Qur'an, each having its own unique form and its unique use of literary devices. The Qur'an's inimitable eloquence is based upon:

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i. Eloquent use of language to please and persuade;
ii. Its perfect choice of words expressions with the best of verbal forms;
iii. Accuracy of meaning;
iv. Apt selection of pronouns and rhetorical devices;

v. Interrelation between style, structure and meaning.
The list above is not exhaustive and represents just some of the reasons why it has not been possible to emulate the Qur'an to this day.

The Qur'an is impossible to match linguistically

The inability to produce anything like the Qur'an, due to its unique literary form, is the essence of the Qur'anic miracle. The argument posed by Muslim theologians and philosophers is that if, with the finite set of Arabic linguistic tools at humanity's disposal, there is no effective challenge, then providing a naturalistic explanation for the Qur'an's uniqueness is incoherent and doesn't explain its inimitability. This is because a human author is only able to produce the known literary forms in the Arabic language. The development of an entirely new literary form is beyond the scope of the natural capacity of any human author, hence a Divine entity, Allah, is the only sufficient comprehensive explanation. The evidence for this is that for over a millennia, the speech and writings of the Arabs

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have always fallen within the known forms and expressions of the Arabic language. However, the Qur'an breaks this natural pattern due to its uniqueness. Taha Husayn, a prominent Egyptian litterateur, in a public lecture summarised how the Qur'an achieves its own unique form:

"But you know that the Qur'an is not prose and that it is not verse either. It is rather Qur'an, and it cannot be called by any other name but this. It is not verse, and that is clear; for it does not bind itself to the bonds of verse. And it is not prose, for it is bound by bonds peculiar to itself, not found elsewhere; some of the binds are related to the endings of its verses, and some to that musical sound which is all its own.

It is therefore neither verse nor prose, but it is "a Book whose verses have been perfected and expounded, from One Who is Wise, All-Aware." We cannot therefore say it is prose, and its text itself is not verse. It has been one of a kind, and nothing like it has ever preceded or followed it."

Hence, the Qur'an is truly a unique expression of the Arabic language. Nothing has come before or after it that can match its literary form and style. This next section will discuss how the Qur'an compares to Arabic poetry and prose.

Is the Qur'an poetry?

The Qur'an cannot be simply described as poetry because the totality of each surah does not conform to any of the al-bihar and in many places does not exhibit the same regular rythmic

patterns of the al-bihar. Surah al-Kawthar (A River in Paradise, 108) is a good example to show how the Qur'an is not Arabic poetry:
Inna a'tayna kal kawthar
Verily, We have granted you al-Kawthar.
Fasalli li rabbika wanhar
Therefore turn in prayer to your Lord and sacrifice.
Inna shani-aka huwal abtar
For he who hates you, he will be cut off.

The syllables of these verses do not correspond to any pattern similar to the al-bihar of Arabic poetry. In fact, there is no syllabic rhythmical pattern in this surah. Mohammad Khalifa in The Authorship of the Qur'an concludes,
"Readers familiar with Arabic poetry realize that it has long been distinguished by its wazn, bahr, arud and qafiyah (i.e. exact measures of syllabic sounds and rhymes), which have to be strictly adhered to even at the expense of grammar and a shade of meaning at times. All of this is categorically different from Qur'anic literary style."
As discussed previously Arabic prose can be defined either as rhymed (saj') or normal speech (mursal). If we compare mursal with the Qur'an, we find that the construction of the Qur'an is not just straightforward speech. This is due to the use of rhyme, rhythm, depth of meaning and unique stylistic features abundant throughout the Qur'an. Mursal is just normal speech that does not employ any of the above features. A superficial analysis on Surah al-Kawthar will

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conclude that it cannot be described as normal speech.

Inna a'tayna kal kawthar
Fasalli li rabbika wanhar
Inna shani-aka huwal abtar

These verses employ an end rhyme as can be seen by the letters in bold. The repetition of the ending 'ka' (you) is responsible for creating the chapter's rhythm. By highlighting just this surah's rhyme and rhythm, clearly shows that the Qur'an is not straightforward speech.

Authors Note:

With regrets I feel constrained to end the write up here for sake of pages constraints else it would tremendously increase the cost of print. Quran linguistic and literary miracle would be the subject of separate book In Sha Allah Rahman.

Nevertheless, I pray to Allah Subhanahu Ta'ala to open our hearts to appreciate the truth in Qur'an Majeed and strengthen our Eimaan and let us have the taste of Eimaan and accept my bit of attempt in writing, and compiling this little book. Ameen! In the end I wish to warn brothers and sisters to not take the facts about our Quran and for that matter our Deen from the enemies of the Qura'an or unauthentic and unverified sources. Our scholars are indispensable and un-substitutable.

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